

Sri lakshmi sahasram
nirveda stabakam
(stabakam 24)



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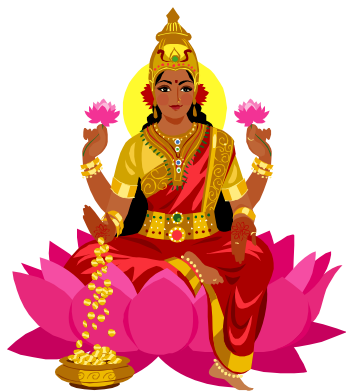
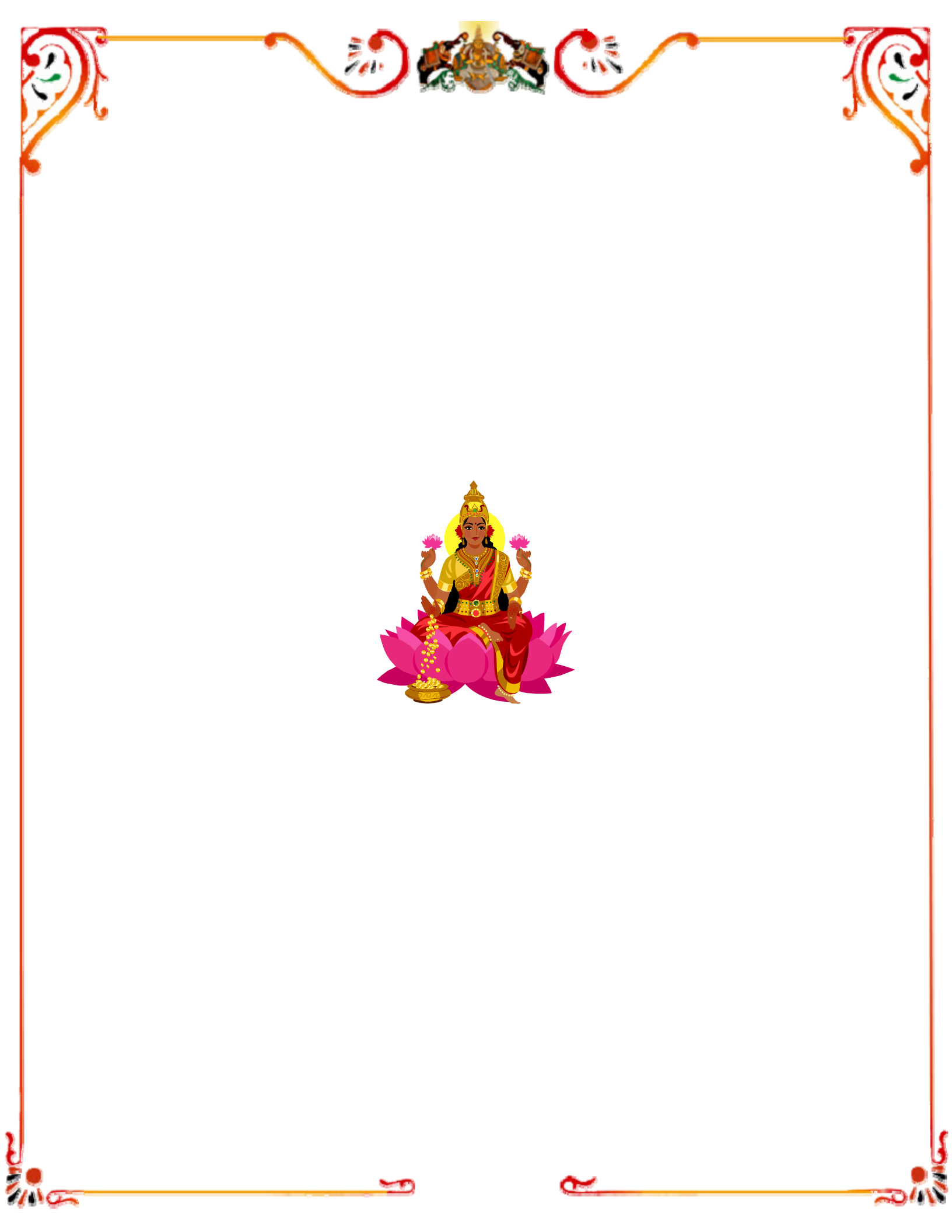
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

निर्वेदस्तवकः nirveda tabakam

स्तवकः २४ stabakam 24



INTRODUCTION BY SRI. V. SADAGOPAN:

SrI VenkaTAdhvari Kavi's nirveda stabakam is the 24th of the 25 stabakams of SrI Lakshmi sahasram. It is thus the penultimate stabakam and the phala or SaraNAgati stabakam follows as the ultimate one. It is interesting to note in this context that Swamy Desikan's nirveda paddhati of SrI RanganAtha pAduka sahasram is the 31st of the 32 paddhatis of that MahA kAvyam; it is also the penultimate paddhati, which is followed by the ultimate phala paddhati.

Sri VenkatAdhvari Kavi had the highest reverence for Swamy Desikan and set the SrI Lakshmi sahasra stabakams following the tradition of Swamy Desikan's placement of the penultimate and the final paddhatis in his SrI RanganAtha pAduka sahasram - 25th e-book at: <http://www.sundarasimham.org>

SrI VenkaTAdhvari's reverence for Swamy Desikan is also seen in structuring his SrI Lakshmi Sahasram in 25 stabakams to pattern them after the 25 slokams of Swamy Desikan's SrI stuti (The first e-book in the Sundarasimham series).

SrI VenkaTAdhvari's nirveda stabakam has 12 slokams, where as the nirveda

paddhati of Swamy Desikan has 20 slokams. Both deal with the feeling of remorse and regret over time spent away from the ArAdhanam of MahA Lakshmi and SrI RanganAtha pAdukais respectively while chasing after vishaya sukhams. The nirvedam is over staying in the middle of samsAric wasteland surrounded by bhagavat Vimukhars (one whose face is turned away from BhagavAn) while being under the control of powerful indriyams that drove them towards perishable sukhams. They attain nirveda prAcuryam (the height of remorse over wasted time) and long for the blessings of para vidyai (Moksha sAdhana upAyams of Bhakti yogam or Prapatti yogam) that would lead them to the realization of paripUrNa Anandam of serving the divya dampatis at SrI VaikuNTham. Swamy Desikan says in this context: "asau anehA anantam vahati" (i.e.), this vastu named kAlam (time) like emperumAn is flowing like a mountain stream forever onward. During all these times, aDiyEn's mind does not seek You the blemishless One (pAdukai here) and stay rooted in dhyAnam of You (adhunApi cittam anagha tvAm Alambanam nAbhyupaiti) for my sadgati. "me mana: param anvicchati". While You are here to show aDiyEn, the treasure of SrI RanganAtha, my mind seeks everything else and runs after those wasteful pursuits.

Swamy Desikan laments about the wasting of time until now and cries out: "mukunda: karuNAmapI nihnuvAnAt madIyAt kilbishata: param kimapi kim vA?". Even the natural and overwhelming dayA of the Lord must be blocked by my sins. Can there be anything loftier than my sins? Swamy Desikan with great mental pain and nirvedam asks the pAdukai: "me dInAksharANi katham na SrNoshi?". Oh pAduke! I am in a state of despair and with great sorrow I am screaming. How come You do not hear these words asking for rescue and come to my help? Are the pApams of mine standing in the way? Swamy Desikan pleads with great sorrow: "Please lift me up from pravrtti mArgam (samsAric life) and set me up to travel on nivrtti mArgam (path to Moksham)". He says in this context: "dInAn na: mauLau parigrhya krameNa mocaya". Please lift us up caught in samsAric net and lift us up gradually by grabbing us by our hair and free us. His prayer born out of nirvedam is for the boons of vishaya vairAgyam, tattva j~nAnam, vridhhi in bhagavat-bhAgavata bhakti, non-committal of apacAram to them, blemishless

kaimkaryam to them as long as one is alive and finally rapid attainment of the Lord's sacred feet. Swamy Desikan says now: aDiyEn has strayed away all this time. Please come to aDiyEn's rescue now.

Swamy Desikan continues in this spirit of nirvedam and seeks the boon of anubhavam of the sacred feet of the Lord, the divine consort of MahA Lakshmi (padmA sahAya pada pankaja bhogam). He says that his activities resulting in the accumulation of bundles of sins had blocked him from seeking such a boon until then (kalushaika-vrutte: me etAvatA aneHasAmapi anupajAtam). His prayer born out of nirvedam is: "Oh pAduke! Deep attachment to many indriya sukham and the relentless pursuit of them has made aDiyEn long for them and that has led to aDiyEn's accumulation of mountains of sins and durvAsanai. Please take aDiyEn to the sacred feet of Sri RanganAthA, which are overflowing with the natural fragrance of His lotus feet ("vishaya cinta santatAbhi: durvAsanAbhi: ittham ciram janita kalusham mAm rangabhartu: pAvanai: parimaLa parivAhai: vAsayethA:"). Swami Desikan is overpowered by his nirvedam and prays to the pAdukais to make him qualified for serving Lord RanganAthA's sacred feet (pati pada paricaraNa arham pariNamaya).

Let us now experience SrI VenkaTAdhvani kavi's nirvedam over the time lost in not worshipping tAyAr MahA Lakshmi until now and begging Her to banish all his aparAdhams through Her sahaja karuNai. Like AzhvAr and Swamy Desikan before his times expressed their remorse, he movingly describes his deplorable lot:

जननि महति वंशे जन्म लब्धं ततः किं

विशदमवगते वा वेदशास्त्रे ततः किम् ॥

सदसि कथकदर्पः सादितो वा ततः किं

भवजलधितरिस्त्वं भाविता चेन्न चित्ते ॥

janani! mahati vamSe janma labdham, tata: kim?

viSadam avagate vA veda SAstre, tata: kim? ||

sadasi kathakadarpa: sAdito vA, tata: kim?

bhavajaladhitaristvam bhAvitA cenna citte ||

--Slokam 8 of nirveda stabakam

Meaning:

Oh MahA Lakshmi! I have been blessed by You to be born in a noble vamSam. What is the use? I have acquired clear mastery over VedAs and SAstrAs. What is the use? I have won over haughty disputants in the vidvat sadas. What is the use of such achievement and other good fortunes, when my mind does not reflect on You, the One who gets us safely across the fierce ocean of samsAram?

At the very beginning of this nirveda stabakam, SrI VenkaTAdhvari Kavi salutes MahA Lakshmi as "sarva nirveda SamanI" (remover of all regrets, dejections and despondencies) and destroyer of the tApa trayams. Like AzhvAr who cried out that he has wasted all his days by chasing vishaya sukham (pazhute pala pakalum pOyina enRu azhutEn), SrI VenkaTAdhvari Kavi describes how his mind, speech and actions roamed everywhere except where MahA Lakshmi resides (Slokam 5):

स्मारं स्मारं मलिनविषयान् मानसं मेऽवसन्नं

चारं चारं प्रतिखल्लगृहं जातखेदौ च पादौ ।

कारं कारं कुजनविनुतिं क्लेशिता हन्त जिह्वा

वारं वारं वनजनिलये किन्तु विज्ञापयेयम् ॥

smAram smAram malinavishayAn mAnasam me avasannam

cAram cAram pratikhalagrham jAtakhedau ca pAdau |

kAram kAram kujanavinutim kleSitA hanta! jihvA

vAram vAram vanajanilaye kim nu vij~nApayeyam? ||

Meaning:

My mind is an agitated and despondent state over my transgressions. My mind is destroyed through constant longing about lowly vishaya sukhams. My legs are suffering from climbing up and down the steps of all kinds of people to earn money to support myself and my family. My tongue is suffering from praising undeserving people repeatedly. Oh Mother residing in the lotus forest! How can I describe my terrible state (avala nilai) to You?

In the ninth slokam, he describes some of his deplorable activities that has led to his nirvedam:

अटित्वा दुर्देशान् सदसि च नटित्वा क्षितिभुजां

पठित्वा दीनोक्तीरपि फलमलब्ध्वाऽतिचपलः ।

अपारैर्व्यापारैरलसतनुराराधनमहो

भवत्या हित्वाऽहं बलवदवसीदामि कमले ॥

aTitvA durdeSAn, sadasi ca naTitvA kshitibhujAm

paThitvA dInoktI: api phalam alabdhvA aticapala: |

apArai: vyApArai: alasatanu: ArAdhanam aho

bhavatyA hitvA aham balavat avasIdAmi kamale ||

Meaning:

Oh Kamale! I have traveled to all kinds of dubious lands and acted/danced in the courts of the kings of these lands like a good man. At these courts, I have

explained in detail my material poverty with the hope of getting some relief. There has been no use in spite of these endeavors. During engagement in all these fruitless activities, I have lapsed from the performance of noble ArAdhanam for You until this day. As a result I am dejected and despondent.

In the third slokam, the Kavi laments over the many wasted days without blissful meditation on MahA Lakshmi (divasA bahavo vrthaiva yAtA:, tava sAnandamupAsanam vinA na:). Like AzhvAr who out of nirvedam described that he was weeping over his despicable state, the poet states that immersion in vishayAntrams instead of on reflection on the rUpam, svarUpam and ananta KalyANa guNams of MahA Lakshmi makes him weep (vishaya-vishayantreshu patita:, vishIdan samsAre vipadavasare rodimi rame).

After gaining tattva j~nAnam, one reaches the stage of nirvedam and one looks back and weeps over all the time wasted in futile pursuits instead of dhyAnam and ArAdhanam of the divine dampatis. In Parama pada sopAnam, the parvAs (stages) in the ascent to the final goal of performing SaraNAgati have been identified by Swamy Desikan as vivekam-nirvedam-virakti-bhIti. vivekam born out of tattva j~nAnam proceeds nirvedam and virakti (dispassion) follows nirvedam and ultimately leads to the performance of SaraNAgati. The total nine steps of reaching Parama padam through the climbing of the nine steps of the ladder are:

1. Clear comprehension of the three tattvams (tattva j~nAnam),
2. development of remorse over wasted time (nirvedam),
3. losing interest in vishaya sukham and becoming dispassionate (vairAgyam),
4. Fearing naraka anubhavam in future from the accumulated sins (bhIti),
5. Performance of Prapatti upAyam for Moksham,
6. the jIvan exiting the physical body,
7. jIvan's travel by arcirAdi mArgam or the path of light,
8. arriving at the divya lokam of SrI VaikuNTham,

9. darSanam of sarveSvaran at His Supreme Abode and being immersed in paripUrNa brahmAnandam there.

nirveda is thus one of the nine important steps before the performance of Prapatti/SaraNAgati. Following this order, SrI VenkaTAdhvani Kavi asks MahA Lakshmi to cast Her compassionate glances on him and gets set to perform SaraNAgati at the end of the nirveda stabakam: "SaraNamiha bhajeyam" (sloka 11) and "caraNadvaya SaraNa varaNa sAmrAjye" (sloka 12). The stage is set now for the next and final twenty fifth stabakam, "phala or SaraNAgati stabakam", where he does the actual SaraNAgati with the words "tAm tvAm ananyaSaraNa: SaraNam prapadye".

Thus nirveda and SaraNAgati stabakam are important steps for gaining the Parama PurushArtham of Moksham.

SrI PadmAvati tAyAr sameta SrI venkaTeSa parabrahmaNe nama:

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan



Slokams and Commentaries



samasta loka jananI!
SrIranganAcciyAr - SrIrangam
(Thanks:www.thiruvarangam.com)

॥ श्रीः ॥

nirveda stabakam is about lamenting the time lost so far in wasteful pursuits of life that are not conducive for realizing the goal of Moksham and is about seeking urgently the anugraham of PirATTi to overcome the samsAric ills resulting from the power of the tApa trayams.

SLOKAM 1

शरणीकरणीयाङ्घ्रिं शश्वत्तापत्रयातुरैः ।

सर्वनिर्वेदशमनीं समस्तजननीं नुमः ॥

SaraNIkaraNIyAnghrim SaSvat tApatraya Aturai: |

sarva nirvedaSamanIm samasta jananIm numah ||

Meaning:

samasta jananI! Mother of everyone! I am surrendering to You, one who removes all mental agonies. I am saddened by the AdhyAtmika, Adhibhautika and Adhidaivika tApams that I have been going through repeatedly in many births.

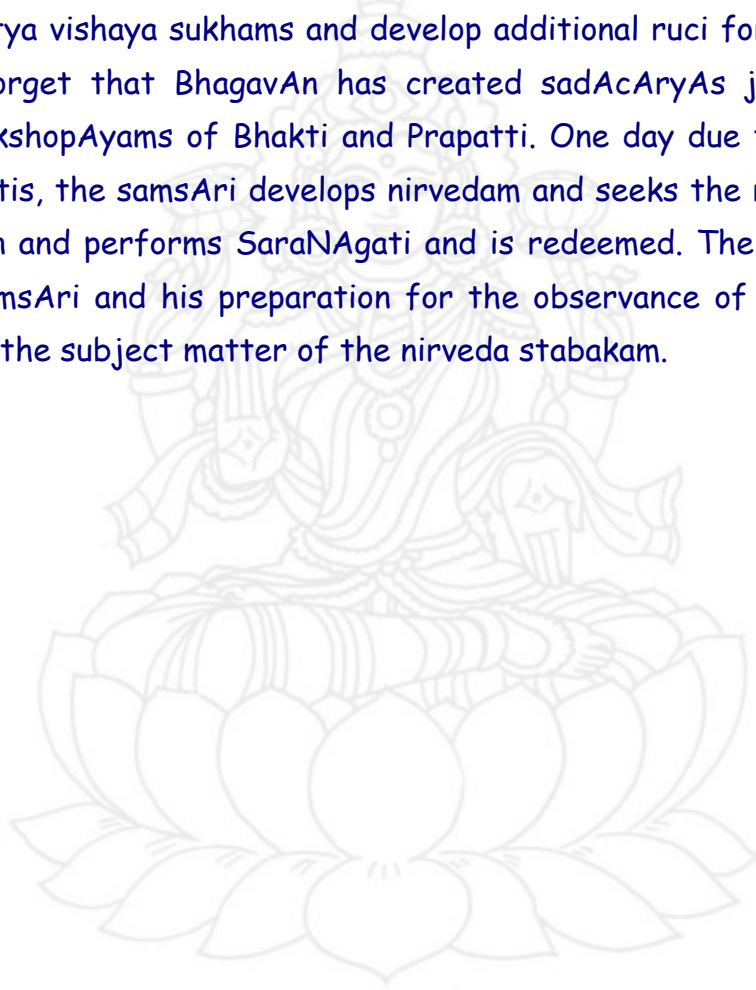
Comments:

The poet says that he has been going through repeated births where he had suffered indescribable mental agony (Aturam) due to the power of tApatrayam. PirATTi is the remover of all miseries (sarva nirveda SamanI). Hence, he surrenders at Her lotus feet so that She will remove his anguish out of her sarvabhUta dayA. PirATTi is addressed as samasta jananI. She is the Compassionate Mother of all, who will not tolerate the sufferings of any of Her children.

Additional Notes:

All the sins and sufferings of a samsAri arise from the lack of tatva traya j~nAnam and non-observance of ananyarha Sesha vrtti (total dependence on the

Lord as the sole protector and remembrance of the eternal servitude of the jIvan to ISvaran). Due to the power of the tApa trayam, the samsAris fall in the deep rotten well of Prakrti and commune with kumatis (those with distorted perception of Vedic pramAnams) and Bhagavat VimukhAs (those who turn away from BhagavAn and become nAstikAs). They come under the powerful influence of indriyams and are subject to kAma, krodha, mada, mAtsaryAdi viparItams. They are mired in anitya vishaya sukhams and develop additional ruci for samsAric way of life. They forget that BhagavAn has created sadAcAryAs just as He has created the MokshopAyams of Bhakti and Prapatti. One day due to the dayA of the divya dampatis, the samsAri develops nirvedam and seeks the redeeming feet of a sadAcAryan and performs SaraNAgati and is redeemed. The agitated state of mind of a samsAri and his preparation for the observance of SaraNAgati as Mokshopayam is the subject matter of the nirveda stabakam.



SLOKAM 2

अनुपासित तावकाङ्घ्रि पद्मानि

अपरामृष्ट परावरस्थितीनि ।

जगदम्ब वृथैव जीर्यतो मे

समतीतानि हि जन्मनां शतानि ॥

anupAsita tAvakAnghri padmAni
aparAmrshTa parAvarasthitIni |
jagadamba vrthaiva jIryato me
samatItAni hi janmanAm SatAni ||

Meaning:

Jagadamba! Mother of the Universe! I have gone through countless births. In all these births I have only looked for ways to relieve my tApatrayam. In all these births, I never thought of worshipping You or developed the discriminating intellect to surrender to Your lotus feet. I am sad that I have wasted so many births in this way.

Comments:

In the first slokam, the poet referred to the "SaraNIkaraNIya anghri" of samasta janani and declared "numa:". The numa: Sabdam stands for Prapatti. In this second slokam, the poet referred to the same lotus feet intended for surrender (tAvakAnghri padmAni) and regrets over his misfortune in having wasted hundreds of janmAs without surrendering to them and deriving the benefits of Moksha sukham.



SLOKAM 3

अपवर्गथापथातिगानाम्

अनुदासीनहृषीक किङ्कराणाम् ।

दिवसा बहवो वृथैव याताः

तव सानन्दमुपासनं विना नः ॥

apavargathApathAtigAnAm

anudAsIna hrshIka kinkarANAm |

divasA bahavo vrthaiva yAtA:

tava sAnandamupAsanam vinA na: ||

Meaning:

In all my births so far I never even knew the way to seek moksham. I did not even know that it exists. I was eternally chasing sensory pleasures. I had been a servant of my indriyAs. I never knew the upAsanam that will please You, I never learned the way to make You happy through my actions and in turn derive bliss. I have wasted all my efforts so far.

Comments:

Here the poet regrets over not becoming familiar in his life with MokshArtha SaraNAgati observance to gain the Parama PurushArtham of nitya Kaimkaryam to the divya dampatis at SrI VaikuNTham. He describes himself as a servant of his indriyams (hrshIka kinkaran) instead of being an Aradhakan of hrshIkeSan, the Lord of indriyams. He admits that all his days until now have been spent in an useless manner (divasA bahavo vrthaiva yAtA:) instead of performing ArAdhanam with happiness to MahA Lakshmi (tava sAnandamupAsanam vinA vrthaiva yAtA:).



*SrIranganAcciyAr - SrIrangam
(Thanks: www.thiruvarangam.com)*

I could have developed Parama PurushArtha ruci and developed a sense of urgency (tvarai) and chased away all obstacles to freedom from Prakrti sambandham. Alas! I have been held tightly in the net of evanescent indriya sukham and have stayed as a bhaddha jIvan. I am going round and round in the janana-maraNa kAla cakram and am lost deeply in the samsAric world.



SLOKAM 4

अवधीरित साधुसङ्गमानाम्

अपचारेषु च बद्धकङ्कणानाम् ।

कथमन्यतमं कृपानिधे मां

कमले हन्त वृथा कृथाः खलानाम् ॥

avadhIrita sAdhusangamAnAm

apacAreshu ca baddhakankaNAnAm |

kathamanyatamam krpAnidhe mAm

kamale hanta vrthA krthA: khalAnAm ||

Meaning:

KrpAnidhe! Kamale! Mother, Who is an Ocean of Compassion! I realize that I have wasted all my lives on sensory gratification. I have treated sAdhus with contempt. I have committed bhagavat, bhAgavata apacArams. I have insulted others. Now I realize all my evil actions. However, please do not make me a member of the group of evil people, dushTAs. You are an Ocean of Mercy, please consider me with compassion.

Comments:

Oh Kamale! I have treated the sAdhu janams with utter disregard (avadhIrita sAdhu-sangamAnAm). In terms of insulting the bhagavat-bhAgavata-AcArya goshThI, I have tied the KankaNam on my wrist as the display of my vow to pile up apacArams (transgressions) against them. I lament now over my apacArams.

Oh Ocean of Mercy! Please do not push me into the company of wicked and mean men (khala:). The significance of the choice of the word "khala" over others like dushTan can be appreciated from CaNakya Satakam: "sarpa: krUra:, khala: krUra:,"

sarpAt krUrataRa: khala:, mantra-oushada vaSa: sarpa: khala: kena nivAryate?". A poisonous snake is fierce and violent, so is a wicked man. The wicked man however is fiercer than the snake. The mantrams and mUlikais can control the snake and its poison, but who can control and subdue a wicked and mean man? The poet's choice of the word "khala:" is insightful indeed!



*SrI perundevi tAyAr - tirukkacchi
(Thanks: SrI Shreekrishna Akilesh)*



SLOKAM 5

स्मारं स्मारं मलिनविषयान् मानसं मेऽवसन्नं

चारं चारं प्रतिखलुगृहं जातखेदौ च पादौ ।

कारं कारं कुजनविनूतिं क्लेशिता हन्त जिह्वा

वारं वारं वनजनिलये किञ्च विज्ञापयेयम् ॥

smAram smAram malinavishayAn mAnasam me avasannam

cAram cAram pratikhalagrham jAtakhedau ca pAdau |

kAram kAram kujanavinutim kleSita hanta! jihvA

vAram vAram vanajanilaye kim nu vij~nApayeyam? ||

Meaning:

My mind is an agitated and is in a despondent state over my transgressions. My mind is destroyed through constant longing about lowly vishaya sukham. My legs are suffering from climbing up and down the steps of all kinds of people to earn money to support myself and my family. My tongue is suffering from praising undeserving people repeatedly. Oh Mother residing in the lotus forest! How can I describe my terrible state (avala nilai) to You?

The poet is telling PirATTi that he has lost interest in Vishaya sukham and in worldly pursuits. He seeks PirATTi's lotus feet with the sole aim of gaining Emperman's association.

Comments:

This is a beautiful slokam with enjoyable SabdAlankArams: "smAram smAram, cAram cAram, kAram kAram, vAram vAram". Repeatedly recollecting and remembering (smAram) sinful, wicked and depraved thoughts (malina vishayAn), my mind (mAnasam me) has become weak (avasannam). My legs (pAdau) have

become weak (jAtakhedau) from my repeated visits to the houses of the haughty rich and lowly people (cAram cAram pratikhala grham jAtakhedau ca pAdau). khala as indicated refers to wicked and mean men. khedam means fatigue. My tongue (mama jihvA) is fatigued from eulogizing worthless people for a living repeatedly (kAram kAram kujanavinutim kleSitA hanta jihvA). Oh Lady, living in the forest of lotuses! How much more should I appeal to You, who is omniscient?



*SrI MahAlakshmi tAyAr - mannArguDi
(Thanks: SrI Shreekrishna Akilesh)*



SLOKAM 6

विहितमखिलं त्यक्त्वा कृत्वा च गार्हितमन्वहं

तदुचितफलान्यत्रामुत्राप्यहो कलयन्नहम् ।

गुणगणनिधे मृत्वा मृत्वा कियन्ति युगानि वा

मुरविजयिनो जाये जायेयमस्मि भयातुरः ॥

vihitamakhilam tyaktvA krtvA ca garhitamanvaham

taducitaphalAnyatrAmutrApyaho kalayannaham |

guNagaNanidhe mrtvA mrtvA kiyanti yugAni vA

muravijayino jAye jAyeyamasmi bhayAtura: ||

Meaning:

guNagaNa nidhe! One who has the wealth of all the auspicious qualities!
muravijayino jAye! The consort of EmperumAn who won over the asura Mura! Day
after day, I have done censured actions, I have never performed commendable
actions. I have gone through many births this way. Now I am distressed with
fear.

Comments:

PirATTi is addressed as guNa-gaNa nidhe. The poet feels confident that due to
Her infinite auspicious qualities such as vAtsalyam and karunA, She will excuse his
transgressions. This slokam is similar to Swamy Desikan's slokam in nyAsa
daSakam:

अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।

क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥

akrtyAnAm ca karaNam krtvAnAm varjanam ca me |

kshamasva nikhilam deva praNatArtihara prabho ||

In this slokam, Swamy Desikan implores Lord VaradarAjan to pardon him as in all his lives so far he has done prohibited actions only and has never done any of the stipulated actions. Sri VenkaTAdhvari kavi is seeking PirATTi's pardon through this slokam.

Additional Notes:

SrI guNa ratna koSam of Swamy ParASara BhaTTar is a nidhi for celebrating the guNa gaNams of MahA Lakshmi; 37th e-book in the Sundarasimham series (<http://www.sundarasimham.org>).

Sri Lakshmi Sahasram's individual chapters (stabakam-s) of kArUNyam (stabakam 4), kshAnti (stabakam 11), vadAnyam (stabkam 13), nAma Vaibavam (stabakam 17), abhaya pradAna Vaibhavam (stabakam 19) are excellent sources of reflections on the countless KalyANa guNams of MahA Lakshmi (<http://www.alamelumanga.org>).





SrI pankajavalli tAyAr - tirukkUram
(Thanks: SrI L. Sridhar , <http://www.kooram.ramanujartemples.net/>)

SLOKAM 7

तृणत्याजं त्यक्त्वा त्रिजगति कलत्रादिविषयान्

प्रणत्या ते दिव्याः कति कति गतिं यान्ति कृतिनः ।

अहं त्वेवं तावद्विषयविषयन्त्रेषु पतितः

विषीदन् संसारे विपदवसरे रोदिमि रमे ॥

trNa tyAjam tyaktvA trijagati kaLatrAdi vishayAn

praNatya te divyA: kati kati gatim yAnti krtina: |

aham tvevam tAvat vishaya vishayantreshu patita:

vishIdan samsAre vipadavasare rodimi rame ||

Meaning:

Rame! One who brings happiness to others! I am told that the virtuous have considered all that is in this world to be as insignificant as a blade of grass. They have severed their attachments with worldly relationships such as wife, offspring. They have considered only You as their life breath. This way, they have reached You. Now I am giving up my attachments to the worldly life like them and crying only for You.

Comments:

In this slokam, the poet reminds PirATTi about the actions of his AcAryAs like SrI Naathamunigal, SrI YaamunAcArya and SrI RaamAnujA who considered worldly life as trivial and sought only Her lotus feet. He says that he is also seeking PirATTi's lotus feet like them. He has developed vairAgyam by following the lives of his AcAryAs and his actions are based on what he has learned from their lives.

Even though prapatti could be performed by anyone at any time, it is a specific

process that it should be performed in the same way as our pUrvAcAryAs. The poet is assuring PirATTi that he is surrendering to Her in the same way as his pUrvAcAryAs have done previously.

Additional Notes:

This is a beautiful slokam, where the poet's nirvedam pours out and he declares his vairAgyam relating to Vishaya sukhams. He salutes "krtina:", those who have done Prapatti after realization of the impermanence of Vishaya sukhams and samsAric attachments like AcAryA RaamAnuja (SaraNagati gadyam: e-book # 30 in SrI HayagrIvan series <http://www.srihayagrivan.org>).

The poet alludes to the VairAgyam of the Krtinar, AcAryA RaamAnuja here, with the reference: "trijagadi kaLatrAdi vishayAn trNa tyAjam tyaktvA". He discarded all of the attachments like a worthless blade of grass. He compares his deplorable status with great nirvedam: "aham tvevam tAvat vishaya-vishayantareshu patita:" I am a "patitan", who has fallen into these destructive samsAra vishayams instead of following the great ones like AcAryA RaamAnuja and Swamy Desikan, who instructed us about His VairAgyam through the moving VairAgya Pancaka slokams (14th e-book in the sundarasimham series: <http://www.sundarasimham.org>)

I am now crying over my misfortune relating to the samsAra bandhams (vishIdan samsAre vipadavasare rodimi rame!).



SLOKAM 8

जननि महति वंशे जन्म लब्धं ततः किं

विशदमवगते वा वेदशास्त्रे ततः किम् ॥

सदसि कथकदर्पः सादितो वा ततः किं

भवजलधितरिस्त्वं भाविता चेन्न चित्ते ॥

janani! mahati vamSe janma labdham, tata: kim?

viSadam avagate vA veda SAstre, tata: kim? ||

sadasi kathakadarpa: sAdito vA, tata: kim?

bhavajaladhitaristvam bhAvitA cenna citte ||

Meaning:

Oh MahA Lakshmi! I have been blessed by You to be born in a noble vamSam. What is the use? I have acquired clear mastery over VedAs and SAstrAs. What is the use? I have won over haughty disputants in the vidvat sadas. What is the use of such achievement and other good fortunes, when my mind does not reflect on You, the One who gets us safely across the fierce ocean of samsAram?

Comments:

In this slokam the poet calls PirATTi as "bhavajaladhi tarI" the boat that helps to cross bhavam or samsAram. The jIva is getting tossed around in the merciless ocean of samsAra. He does not know anything but sorrow. EmperumAn who is the guNapUrNan is the big boat who could help him reach the shores.

Sri VenkaTAdhvani kavi is remarking that if he does not consider PirATTi as the boat that will take him across the waters of the BhavasAgaram - the ocean of samsAra, then what is the use in claiming that he is born in a good family, or that he is very knowledgeable in VedAs and SAstrAs and winning others in debates and

establishing that his siddhAntam is the best? These are nothing but 'kula madam and vidyA madam'. A Brahmin is one who actively pursues Brahma j~nAnam. All the VedAs and SAstrAs say that it is Sriya:pati who is the Parabrahmam and He is the refuge that one should seek to escape the cycle of samsAra. If one does not realize this and consider PirATTi as the boat to cross the ocean of samsAram, then all this knowledge is only empty knowledge without any understanding.

PirATTi serves as the boat to take us from this worldly life to EmperumAn's tiruvaDi. EmperumAn pardons all our transgressions and blesses us with the boon of serving Him in paramapadam and thus takes us to the other shore of bhavam.

Additional Notes:

The poet has been inspired by the famous nirveda slokams of Swamy ALavanthAr in the SrI Kosam of stotra ratnam: the 61st and the 62nd slokams, the 49th e-book in Sundarasimham series (<http://www.sundarasimham.org>). In the 61st slokam, Swamy ALavanthAr, the grandson of Swamy Naathamuni expresses his nirvedam:

जनित्वाऽहं वंशे महति जगति ख्यातयशसां

शुचीनां युक्तानां गुणपुरुषतत्त्वस्थितिविदाम् ।

निसर्गादिव त्वच्चरणकमलैकान्तमनसाम्

अधोऽधः पापात्मा शरणं निमज्जामि तमसि ॥

janitvAham vamSe mahati jagati khyAta yaSasAm

SucInAm yuktAnAm guNapurushatattva-sthiti vidAm |

nisargAdeva tvaccaraNakamalaikAntamanasAm

adhoadha: pApAtmA SaraNada nimajjAmi tamasi ||

Here Swamy ALavanthAr says: Oh SaraNAGata Rakshaka Swamin! I am born in the great kulam of uttama purushAs, whose j~nAnam and bhakti was loka

prasiddham. They were parama parisuddhALs by speech and act; they were always desirous of uniting with You; they understood clearly the svarUpam and svabhAvam of the tattva trayams; they were engaged always in the lotus feet of Yours! In spite of all these sambandhams to a great vamSam (mahA vamSa prasUdi:), I stand in front of You with out Alampanam/support (nirAlampan) as the embodiment of sins (pApAtmA) and sinking down further and further into the mire of samsAram.



*SrI mahAlakshmi tAyAr- SrI MADhava perumAL koil, Mylapore
(Thanks: <http://senkottaisriram.blogspot.com/>)*

In the next slokam, Swamy ALavanthAr expresses His nirvedam and asks the Lord as to how he is going to be redeemed:

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः

कृतघ्नो दुर्मानि स्मरपरवशो वञ्चनपरः ।

नृशंस पापिष्ठः कथमहमितो दुःखजलधेः

अपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥

amaryAda: kshudra: cala mati: asUyA prasava bhU:

krtaghno durmAni smara paravaSa; vancanapara: |

nrSamsa: pApishTha: katham aham ita: du:kha jaladhe:

apArAt uttIrNa: tava paricareyam caraNayo:~ ||

Meaning:

I have trespassed the boundaries laid down by the VedAs (amaryAda:); I have great ruci for lowly matters and have developed fondness for them (kshudra:); I have constantly wavering mind without steadiness of purpose (cala mati:); I am the birth place of asUyai (considering even the sadguNams of others as dosham), I am envy incarnated (asUyA prasava bhU:); I am ungrateful and hurt even those who did help me (krtaghna:); I am filled with hauteur and wish ill to others (durmAni); I am under the spell of kAmam (smara paravaSa:); I cheat others (vancanapara:); I am deeply entrenched in pApams (pApishTha:). How can I arise from the shoreless ocean of sorrow (ita: apArAt du:kha jaladhe: uttIrNa:) and reach Your sacred feet and perform Kaimkaryams for You at Your supreme abode?



SLOKAM 9

अटित्वा दुर्देशान् सदसि च नटित्वा क्षितिभुजां

पठित्वा दीनोक्तीरपि फलमलब्ध्वाऽतिचपलः ।

अपारैर्व्यापारैरलसतनुराराधनमहो

भवत्या हित्वाऽहं बलवदवसीदामि कमले ॥

aTitvA durdeSAn, sadasi ca naTitvA kshitibhujAm

paThitvA dInoktI: api phalam alabdhvA aticapala: |

apArai: vyApArai: alasatanu: ArAdhanam aho

bhavatyA hitvA aham balavat avasIdAmi kamale ||

Meaning:

Oh Kamale! I have traveled to all kinds of dubious lands and acted/danced in the courts of the kings of these lands like a good man. At these courts, I have explained in detail my material poverty with the hope of getting some relief. There has been no use in spite of these endeavors. During engagement in all these fruitless activities, I have lapsed from the performance of noble ArAdhanam for You until this day. As a result I am dejected and despondent.

Comments:

Oh Kamale! I have wandered in many lowly lands/nIca deSams (aTitvA durdeSAn), where Your Lord's SAstrams are ignored. I have lowered myself through the singing and dancing in front of petty chieftains at their courts for insignificant benefits (sadasi ca naTitvA kshtibhujAm paThitvA). In spite of my wailing, I did not always get what I begged for (dInoktirapi phalam alabdhvA) and showed deep interest in receiving those gifts with an aticapala mind frame. My body became fatigued (alasa tanu:) with all these huge and fruitless efforts and yet I did not come to You and performed ArAdhanam for You and gained tranquility.



SrI kamalavalli tAyAr - SrI madhuramangalam
(Thanks: SrI L.Sridhar, www.madhuramangalam.ramanujartemples.net/)

SLOKAM 10

निरन्तरमरुन्तुदैर्निरयवेदनापादनाद्

दुरासदधराभुजामलमपावनैः सेवनैः ।

रमे ननु रमेत मे दुरितमोचके मेचके

घनस्तनि मनस्त्वया घटितनर्मणि ब्रह्मणि ॥

nirantaramaruntudai: niraya vedanA pAdanAd

durAsadadharAbhujAmalamapAvanai: sevanai: |

rame nanu rameta me durita mocake mecake

ghanastani mana: tvayA ghaTitanarmaNi brahmaNi ||

Meaning:

RamE! ghana stani! One who has heavy breasts! I do not want to serve kings who give me immeasurable miseries that feel as if I am in hell. They only mistreat me, I do not derive any benefit from them. I seek you Mother! You have breasts full of mercy, j~nAnam and vairAgyam that you freely grant me and make me happy. You are my emancipator who is as merciful as the rain clouds (mocakemecake). You make me get interested in brahma j~nAnam.

Comments:

This is another slokam full of SabdAlankArams at the end of each pAdam: "vedanA pAdanA, pAvanai: sevanai:, mocake mecake and ghaTitanarmaNi brahmaNi". The dangers of serving kings with cancala buddhi and the fear and sufferings associated with the service to them is outlined in the first pAdam of this slokam. I do not need to gain anything from these insignificant kings and chieftains. I do not walk away yet from them declaring what Swamy Desikan instructed me in His VairAgya Pancaka slokams:

वयं सायं संफुल्ल परिमळमुचा वाचा महीश्वरान् तृणमपि न याचामहे

vayam sAyam samphulla parimaLa mucA vAcA mahISvarAn

truNam api na yAcAmahe

Meaning:

We will not use our speech to beg for anything from the kings and the rich. Our speech is not ordinary. It has the fragrance of the mallikai flower blossoming in the evening. Just as the mallikai flower and its fragrance is for the enjoyment of the Lord, our speech is for eulogizing the Lord. Therefore, we will not abuse our speech (vAk) for praising the kings to gain some petty and perishable things.

दुरीश्वर द्वार बहिर्वितर्दिका दुरासिकायै अयमञ्जलिः रचितः

durISvara dvAra bahir vitardika durAsikAyai ayam anjali: racita:

Meaning:

My anjali tiraskAram (rejection) is done for the act of sitting in front of the palace of the insignificant kings in a lowly manner awaiting his emergence to grant some inferior gifts.



SLOKAM 11

जनित हृदवसादं शुष्कनिर्वेदवादं

जननि जहदपार्थ शश्वदालम्ब्य धैर्यम् ।

शरणमिह भजेयं संश्रितान्यैरजेयं

दनुजभिदमुदारं तं भवत्या सदारम् ॥

janita hrdavasAdam SushkanirvedavAdam

janani jahadapArtham SaSvadAlambya dhairyam |

SaraNamiha bhajeyam samSritAnyairajeyam

danujabhidamudAram tam bhavatyA sadAram ||

Meaning:

Janani! Mother! I am giving up my sorrow and misery. I am stopping my complaining about my sad state. Now I have developed sAtvika dhairyam - the courage that You and Your consort will protect me. I am seeking the lotus feet of Your consort (who is inseparable from You) as the ultimate means as He gives benefits far greater than any devatAntaram.

Comments:

The preliminary steps for prapatti are realizing one's sad state, expressing this feeling of sorrow to EmperumAn and PirATTi, developing an unshakable faith in their capacity to protect and ultimately surrendering at their lotus feet. The poet is describing these steps in this slokam. He implicitly mentions that it is not PerumAL alone or PirATTi alone who can grant us residence at paramapadam. Both of them together exercise their mokshapradAyitvam and grant us Moksha sukham. That is why the dvaya mantram begins as **Sriman nArAyaNa caraNau**. It is the divya dampatis who are our means (upAyam) and goal (upeyam).



*SrI maragatavalli tAyAr - tiruttankaa
(Thanks: SrI L Sridhar)*

Additional Notes:

We are reminded here about the essence of dvayAdhikAram of Srimat rahasya traya sAram of Swamy Desikan: e-books 91, 92 and 93 of Ahobilavalli series: (<http://www.ahobilavalli.org>) and His other SrI sUktis like dvaya curukku (13th e-book in Sundarasimham series, <http://www.sundarasimham.org>).



SLOKAM 12

निर्विण्णमब्धिकन्ये निरीक्ष्य मां शीतलैरपाङ्गलवैः ।

अभिषिञ्चसि बलिवच्चक चरणद्वय शरण वरणसाम्राज्ये ॥

nirviNNam abdhikanye nirIikshya mAm SIItalai: apAngalavai: |

abhishincasi balivancaka caraNadvaya SaraNa varaNasAmrAjye ||

Meaning:

abhdikanye! Drench me in Your cool kaTAKsham and enjoin me to the lotus feet of EmperumAn who is balivancaka and bathe me - marry me to the SaraNa sAmrAjyam.

Comments:

It is only through PirATTi's kaTAKsham that we can reach the Paramapadam that is SaraNa sAmrAjyam. The poet requests only a miniscule of Her kaTAKsham. He addresses Her as the 'Daughter of the ocean'. Her infinite mercy is vast as the ocean and a miniscule of Her cool glances (SIItalai: apAngalavai:) of it is sufficient to win us EmperumAn's lotus feet.



*SrI perundevi tAyAr - tirukkacchi
Thanks : SrI Kaushik Sarathy*

abhishincasi - bathe me with Your karuNA kaTAKsham! Marry me to Your Lord! The jIvan reaching EmperumAn is equated to him marrying the Parama Purushan, EmperumAn. This is the 'varaNa sAmrAjyam'.

EmperumAn is called 'balivancaka' one who cheated MahAbali. EmperumAn covered PirATTi who was on His chest with a deer skin and made sure that She did not see MahAbali so that He can take away the land from MahAbali. Here the poet is implying that PirATTi will similarly cover the angry eyes of EmperumAn so that He will not look at our doshams and thus earn us moksha sAmrAjyam. It is only because of PirATTi's purushAkAram that EmperumAn pardons our sins and accepts us.

॥ इति श्रीलक्ष्मीसहस्रे निर्वेदस्तबकः ॥

|| iti SrI lakshmi sahasre nirveda stabaka: ||

